

The Bombay Guardian.

VOL. XIX.—NEW SERIES.—No. 22.

SATURDAY, JULY 26, 1873.

[Rs. 8 per annum; with Indian Postage
Rs. 9-10; to England Rs. 12-5-4.]

PUBLISHED EVERY SATURDAY MORNING.

WEEKLY REVIEW.

—THE ratepayers of Bombay are now for the first time exercising the privilege of voters. There are thirty-two members of the new Municipal body to be chosen; but each voter is allowed only to vote for one member.

—A FINE-ART Exhibition, under the patronage of H. E. the Governor of Bombay, is to be opened at Poona, about the 10th of September next. Seven prizes are announced for the best paintings and drawings.

—A GOOD deal of attention is drawn just now to the Towers of Silence, the places on Malabar Hill where vultures feed upon the flesh of dead Parsees. The *Times of India*, in a long article treating of these edifices, tells us they are so sacred that no one except the bearers of the corpse may approach within thirty paces of them. Among most nations nothing is considered so defiling to a sacred place as the presence of a putrid body and birds of carrion. But here everything is reversed. Putridity may go where a living Parsee may not. The question is debated whether bits of the body are not carried beyond the walls by the birds; but the Parsees vehemently deny it; at least our contemporary denies it for them. The vultures are too lazy to carry things in their claws. But do not kites or crows enjoy access to these sacred places? In the article above mentioned, the *Times of India* says: "When a Parsee dies his soul goes to heaven, but his body must not be tainted by corruption." As twelve hours sometimes elapse before the body can be taken to the Tower of Silence, decomposition must often set in before it can be made over to the vultures and kites. We should hardly have expected from our contemporary the piece of information given us regarding the souls of dying Parsees. "When a Parsee dies, his soul goes to heaven." The statement is reiterated at the close of the article. We extract the last paragraph:

Turning from these sombre, but necessary, details, let us spare a word for the magnificent view which bursts upon him who stands on the Suggreo steps and looks across the island and the bay beyond. Never has eye beheld a lovelier or more varied scene. The white walls of innumerable bungalows and public buildings gleam upwards through a forest of palm trees, over the tops of which you seek in the middle distance the great white dome which is our harbour. Beyond rise, in majestic grandeur, Elephanta, and other mountain-islands, through which the clear sky which permits the sun to be seen as through a glass of power. Casting the eye towards the South, we see the Fort with its public buildings glistening in the sun, while Back Bay with Colaba beyond make up another, and only a less beautiful, picture. Filled with the visions of this matchless paradise, the mind forgets the swift fate of the mortal part of man in the vulture-haunted Towers, and follows the swifter flight of his immortal soul to Heaven!

What a pity that we could not all be Parsees! But, alas! the heaven of the Parsees is for Parsees only, as their *dokhmus* are

exclusively for Zoroastrian bodies. The description given by our contemporary of the Parsee method of disposing of the dead, is strikingly different from some that have been published by Parsees themselves, those features being omitted that Europeans regard as degrading and revolting.

—WEALTH is power, not only in Bombay but in Calcutta. How unequal the contest between the Bengal ryot and the Zemindar whom Lord Cornwallis, with such a facile but indiscreet generosity, invested with the proprietorship of the land, has long been manifest. There has been a rebellion in the Pubna district; the ryots, exasperated by the enhancement of their rents, took up arms, not against H. M. Queen Victoria, but against the Zemindars. They could not doubt that Her Majesty would sympathize with them. They had no thought of placing themselves in opposition to the English Government. But to be so hopelessly given over to the power of the Zemindars, seemed to them as bad as being under Native rule entirely. The Zemindars with their greed and self-will stood between them and the beneficence and justice of the English rule. But "the law is open, and there are deputies: let them implead one another." Yes, the law is open, if you can pay the lawyers well. We do not know what facilities of appeal are afforded the ryots of Pubna. At all events here is a strange fact that the peasantry of Pubna have risen against the Native lords of the land, hoping not to forfeit but secure the sympathies of the English Government. Most of the insurgents were Mahomedans. The movement has been suppressed. It is very much to be desired that some permanent relief may be afforded the Bengal peasantry exposed to the oppressions of the Zemindars. The Zemindars are men and no more to be trusted with the rights of those who are under them than the American slaveholder could be trusted to secure the rights of his slaves. The laws in the locality where this outbreak has taken place are made in the interests of the proprietor and not of the tenant. For instance the rent of all lands in a district could be raised to an equality with the highest rent; where there was inequality the Zemindar was to get the whole benefit of it. Rents have lately been raised from 12 annas to Rs. 2-4. The Zemindars have been trying to make the people gave them *kahtulayats*, agreements to pay the enhanced rate for ever, and this appears to have led to open resistance. We expect that the ryots have not been the first to resort to violence. In a neighbouring district the Magistrates have had to punish one Zemindar party for going with shields and spears to extort income-tax.

—A LETTER on Denominational Education by "An Educational Officer" appears in the *Indian Observer*. The writer thinks that when boys of different creeds are collected together in schools, they learn,

"among other valuable lessons, that man's distinctive belief is usually the accident of an accident," and "that dogmatic differences have in general no appreciable influence on the moral and manly virtues?" We learned these valuable lessons in early life, but after a weary waste of years, were glad to exchange them for "the wisdom that cometh from above, which is first pure, then peaceable, gentle and easily entreated, full of mercy and good fruits, without partiality and without hypocrisy." "The fear of the Lord is the beginning of wisdom," and we do not rate very highly any scheme of education that ignores the fundamental element.

—A CORRESPONDENT, whose letter will be found elsewhere, mentions several subjects with regard to which he thinks it might be well to see just what Scripture says about them. One or two of them we shall perhaps take up in this way.

—We have been favoured with a copy of the Report of the Indo-British Institution. The Master of the school is now Mr. C. D. Gilder. Mrs. Smith is still the Mistress of the girls. The boys are 25 in number, the girls 20 (end of 1872). The Government inspection of the schools is said to have been satisfactory. Under the late Master the discipline is said to have been bad, and mention is made of misconduct on the part of the boys. "Mr. Farr left on February 12th, 1873, under circumstances which elicited a strong expression of surprise on the part of the Committee." Mr. C. Doveton Gilder took charge on the following day. The subscriptions and donations in 1872, amounted to Rs. 4,301. Total receipts Rs. 12,027. Expenses Rs. 10,562.

—THERE has been an unusually large attendance at the semi-annual pilgrimage of Punderpoor which has just taken place. A Gosavi, who had probably been disappointed in his expectation of some answer to his vows and prayers, got so angry with Vithoba that he threw stones at him and knocked a piece out of his breast before the attendants could lay hands upon him. This is said to have awakened feelings of deep distress among the votaries of Vithoba, somewhat relieved by the fact that the breast of the deity has been repaired, and is almost as good as ever. A letter in our correspondence columns states, however, that the results are more serious than we have stated them.

—Now that the Shah has left England the press of Great Britain are beginning to find out that His Highness did not behave very admirably when famine was desolating his country. The *Indian Statesman*, noticing the statement that the Shah did nothing but amuse himself at that time, "except that he caused starvation to cease in several places by ordering the officials to put to death numbers of famishing persons," thinks that these facts ought to make no dif-

ference in the reception accorded to him. "The hisses of a London mob would have done little to recall the 'clammed' corpses of Persia to life again. We are not excusing His Highness, but there is a fitting time and place for all sorts of criticisms." Not very many years ago a London mob taught an Austrian marshal that the scourging of women was a practice that Englishmen viewed in a very different light from what he did; and it seems a pity that the Shah did not in some way receive light as to the sentiments of Englishmen touching the barbarities mentioned.—We observe that deputations from most of the missionary bodies waited upon him.

The Bombay Guardian.

SATURDAY, JULY 26, 1873.

PERPETUAL MIRACLES.—V.

THE Ethiopian, sitting in his chariot, reading the book of the prophecies of Isaiah, comes to these words:

"A man of sorrows and acquainted with grief: and we hid as it were our faces from him; he was despised and we esteemed him not."

There are many sons and daughters of affliction; we are born to sorrow as the sparks fly upward. There was something about the person here spoken of that made his sorrows noticeable; either he was one of whom this would not have been expected, or he was remarkable for the measure of his sorrow. Men withheld from him their regard and confidence; they, especially, no doubt, whose favour is much valued, the influential, the leaders of society. He is looked down upon; depreciated, disesteemed. What more?

"Surely he hath borne our griefs and carried our sorrows: yet we did esteem him stricken, smitten of God and afflicted."

Some additional information is here given concerning this extraordinary person. The griefs and sorrows laid upon him were ours; he suffered in behalf of the very people that despised and rejected him. They fancied that God was smiting him; they saw the anger of heaven in his sufferings; as the friends of Job insisted upon it that his sufferings indicated guilt; but he was throughout bearing our griefs and carrying our sorrows. How could one bear the griefs and sorrows of another? He seems to have suffered in their stead. But read we on:

"But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed."

The Ethiopian learns some additional particulars concerning this unknown and extraordinary person. He was wounded (the Hebrew word means to wound by piercing) and bruised for the transgressions of those who despised him; chastisement to him in their stead and peace to them; healing to them through stripes laid upon him. We see then that he is one who is treated as a felon and regarded as a God-forsaken man; he is chastised with stripes and is bruised and pierced; and all the time he is the innocent one, purchasing healing and peace for others by his sufferings.

"All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all."

We now see that it is a divine arrangement. He is the divinely appointed substi-

tute for sinners; he must then have been different from sinners; must have kept the way forsaken by them all. We see then the meaning of what was before said, He hath borne our griefs and carried our sorrows; the Lord having laid upon him our iniquities.

"He was oppressed and he was afflicted, yet he opened not his mouth; he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth."

The victim, as regards men, of cruel oppression, he nevertheless indulges in no remonstrances, but yields himself with lamb-like acquiescence to the doom.

"He was taken from prison and from judgment; and who shall declare his generation? for he was cut off out of the land of the living; for the transgression of my people was he stricken."

The Hebrew word for prison means restraint. He was taken away from the place of restraint and of judgment and led forth to execution. He is actually cut off; dies by the hand of public executioners; a lamb led to the slaughter. He is put to death for the transgression of the people. He is gone, and has left no seed behind him; who shall declare his generation?

"And he made his grave with the wicked and with the rich in his death; because he had done no violence, neither was any deceit in his mouth."

He was to have been with the wicked in his burial, but he was with the rich in his death. This language is inexplicable to the Ethiopian, who greatly wishes he had some competent person to interpret the passage to him. In Jerusalem he had been lately hearing about one Jesus of Nazareth who had been put to death for calling himself the Son of God; but it was said that many thousands regarded him as the Messiah; chiefly however people of the lower classes, not acquainted with the Scriptures. This had stimulated his desire to know what the prophets had really said about the Messiah. But how could the Messiah die? When he came it would be to give preëminence to God's people. But let us read on. Notice the distinct statement that the sufferer whose story is here outlined, had done no violence and spoke nothing but the truth. It is evident that the people who put him to death as a felon, were terribly blinded.

"Yet it pleased the Lord to bruise him; he hath put him to grief; when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hands."

Here we see that the Victim was a divinely-appointed offering for sin; a Just One dying for the unjust; purchasing for men peace and healing through his voluntary sufferings. But what have we now? He shall prolong his days. After having been cut off, shall he live and carry on the work of God? He died without posterity, but now we hear of his seed. What seed is this?

"He shall see of the travail of his soul and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death; and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors."

His dying for others; as a transgressor; voluntarily, pouring out his life as a libation; these facts are reiterated. In his dying hours he addresses God not in his own behalf, but in behalf of others. Intermingled with these notices of a lamb-like sufferer, put to death for the sins of others, we have notices of his exaltation and widely-

extended rule. We were told before that he would be exalted, extolled, made very high, should stop the mouths of kings and sprinkle many nations; here again, that he shall divide the spoil with the strong, and justify many. Who are these justified ones? Who will unfold to me the meaning of this strange passage? In all Jewish history is there anybody to whom this can apply? What innocent man was put to death for the sins of others, amidst universal obloquy, and afterwards lived and ruled and gave peace and healing and justification to men, and exercised a power greater than that of kings?

Philip appears by the side of the Ethiopian's chariot, and offers to give him the solution of this prophetic enigma.

PREACHING TO HINDOOS.

The Rev. J. Bhattacharja, whose paper on Preaching to Hindoos follows that of Rev. Dr. Wilson in the Allahabad volume, thinks they are greatly mistaken who say that Hindooism is tottering on its foundation and is soon likely to crumble to pieces. "The fabric of Hindooism still stands firm, though a stone has been dislodged here and there. Faith in Hindooism is still very strong in the country. By far the vast majority of the nation is still Hindoo in faith and practice." We have no doubt that this is the truth. Speaking of Brahmoism, he expresses the opinion that at present it keeps back many anxious souls from coming to Christ. "It exerts just now a most pernicious influence in counteracting the efforts of missionary labours." This too accords with our observations. And with regard to Infidelity, he says the works of Comte, Le Huxley, &c., find great favour with a certain class of our educated men and are greedily devoured, whereas the works written to counteract their evil influence are seldom sought for or perused. "Rank atheism is openly avowed without a blush." Along with the increase of material improvement in the land, he notes the increase of worldliness. "The interests of the immortal soul and the concerns of eternity are most carefully kept in abeyance, and the things of time pursued and grasped with the greatest avidity."

A very interesting question is opened up by the Rev. Dr. Mather, in his paper on Bazaar Preaching. "Why we, treading in the steps of the Apostles as Itinerators and Bazaar Preachers, have not been successful in making converts and forming churches everywhere, as they were." He does not find the cause in several things commonly advanced. Modern preachers have not the advantage of the extraordinary dispensation of the Spirit under which the Apostles laboured. We ourselves believe that we are living under the same dispensation of the Spirit, but having not the same faith and consecration that the primitive disciples had, God cannot bear testimony to his work as he did of old. Dr. Mather remarks that the subject of heathen servants is important, to what extent they can be safely employed so as not to heathenize us, but be themselves converted." Returning to the subject of Bazaar Preaching, he says: "Is it not possible that we forget that evangelizing is a work of winning that concerns the heart as much as it does the head? To disciple any man we must first win his affections. Every electioneering agent understands well that to succeed in getting his candidate

elect, the voters must be conciliated, and in the face of chronic contempt and irreconcilable enmity all his efforts will be in vain." The attainments and position of the European Missionary, as able to secure him respect, are referred to in this connection. We do not attach much value to the social position of the missionary or to the respect it may win him. This sort of respect will go a very little way in inclining men to receive the Gospel which he preaches, when once the nature of this Gospel is understood. It is most important that the missionary should carry with him a spirit of conciliation, but it should not allow him to keep back any of the truth which the people stand in need of. The reason why men came together to hear the Apostles was because these were accompanied by tokens that the same Jesus whom they preached was working with them from the throne of heaven. The word for preacher is *xnpvξ*, herald, and a herald is listened to simply because he is recognized as a herald, one that comes with overtures from a king. The credentials are the great thing. The Gospel may seem very reasonable or very admirable to the hearers, but even then it is simply the Saheb's notion regarding religion. But the Gospel cannot present attractions to sinful men, unconvinced of their danger, satisfied with their existing grounds of hope; it only speaks to them of loss, damage, ruin, wretchedness. It makes all the difference in the world whether what you preach is regarded as your opinion, or as the message of One who is upon the throne. The word of God is self-evidencing—to whom? to him who is taught of God and who values the truth above everything; but not at all to those who need to be evangelized, and the first preachers had no such fancy. They looked for testimony from on high, of a character that unconverted men could appreciate. Nothing in the way of position and attainments enjoyed by the missionary, can make it evident to his hearers, that Christ is now alive and mighty to save. The testimony of Native converts, given amidst privation, suffering, scorn, with meekness and love and power, will go further than anything else to convince the Hindoos that Christ has now power to save.

The discussion that followed the papers above noticed, was closed by Rev. D. Herron, who said that "the best way of preaching was to commence with ourselves. We should have the love of Christ in our hearts and exhibit his spirit in our life. We should preach in faith and believe, notwithstanding difficulties."

THE SUNLESS NATION.—II.

Receiving these instructions, I shut my eyes and began to move my feet, and as my informant had said so it came to pass: my foot came in contact with a ring. Never having been accustomed to shut my eyes in the sunlight, the rays that fell upon my eyelids seemed to pain them, and were stooping to lift up the stone to which the was attached, I thought I would open my eyes once more. The light was refreshing and seemed to say, Why shut me out? Am I your enemy? In the distance, the street in which I was terminated in a road at the end of which was a mountain; a belt of clouds was round about this mountain; lifting my eyes higher, I saw the summit bathed in sunlight. I could not detach my eyes from this glorious summit; continuing to gaze, and becoming more accustomed to the splendour, I saw the outline of a mighty and magnificent city, with bulwarks impregnable and open gates, with palaces and hanging gardens, and

upon the battlements I could see persons who seemed to be children of the sun, so lustrous and radiant were their persons. I immediately thought within myself, 'Can anything compensate for the loss of this? Can these sons of freedom, as they call themselves, give me anything like the joy and hope and courage poured into my heart by this sight. Approaching the crevice of the window-shutter, I called again to the young woman. She came, though somewhat impatiently, and asked what new fantasy the sun had put into my brain.

Bear with me a little, I said. A golden vision broke upon me from yonder summit, and I wish to know whether you, in your abode, enjoy a view of the glorious summit. Why do I ask? It is evident that you do not, seeing that you dread the sunlight and the open canopy.

She.—We too have our glorious summit. If not the same as yours, it has advantages over it. I am sorry you opened your eyes; you have only placed yourself again under the power of illusion. Do you not see the great masses of clouds that lie between you and that shining place? All is not gold that glitters, and so in the present case. Can you walk on the surface of unfathomable waters?

I.—(Starting). I should think not.

She.—Can you walk through fire?

I.—How could I possibly?

She.—Would you feel at home in the midst of ravening lions?

I.—Hardly, I fear.

She.—With lightnings playing around your head and thunders crashing in your ears, and the ground rocking between your feet?

I.—You draw an alarming picture.

She.—You will find the reality worse. Be not deceived. The way to your glorious summit is most forbidding, and we cannot but deeply compassionate those who allow themselves to be beguiled into it. I know what I say, for I am the daughter of Common Sense. It stands to reason that the end will be like the way that leads to it.

I.—But what is this that I see? A young man there came tripping along your gaslit street, and suddenly, as though he had put his foot on a trapdoor, he sinks into the ground. He has not disappeared quite, but his head is scarcely above the ground, and his friends are running to him with ropes. Now I perceive that they lay the ropes aside, and shake hands with him. His countenance assumes an expression of anguish. But now he sinks, is gone, and the ground is as before, unbroken. What does this mean?

She.—You do not suppose we stay here for ever, do you? The young man was a favourite son of our neighbour Gaiety. I am sorry he is gone, for he was a bright, cheerful lad. No wonder he looked so dismally, leaving our place of joy.

I.—So, it is only for a limited time you move amid these scenes which you think so highly of. Pray tell me how long you remain here?

She.—Who can tell? It does not altogether depend upon us. It may be a few days, it may be a hundred years.

I.—On whom does it depend?

She.—You are wearisome in your questions. A wise man will make the best and the most of the present, without losing himself in profitless speculations.

I.—But I long to know where young Gaiety has gone? What kind of regions underlie these of yours? I see you are angry at my question.

She.—What right have you to imagine that there is gloom there and torment? There is no reason to doubt that there are paths there, leading to the summit of glory. We do not at all envy you outsiders your fire and water and the other perils of your way. I think you will do well to get out of that sunshine as speedily as possible.

I.—Thank you. After what I have seen, I feel disinclined to join you.

She.—I should not have thought you were such a poor-spirited creature.

I.—The expression of his countenance was something awful.

She.—Of course, in leaving this charming place. That is just a reason why you should hasten to come in.

I.—But the uncertainty? Surely it must embitter every joy that you experience, nip all your pleasures in the bud, the thought that you may at any moment put your foot on an unseen trapdoor and descend to regions that are possibly very different.

She.—If you come among us you will soon learn the art of not troubling yourself about the uncertain future. It is uncertain, and therefore we can just as well think of it (when we do think of

it) as on the whole sufficiently pleasant. But our philosophy is to think as little as possible about it. A man that is in health may some day get ill; shall he therefore make himself unhappy with dismal anticipations of the possible sickness? We have now our gaslight, our fountains, our festivities; we enjoy them and invite you to partake with us.

I.—But among all your inventions why do you not invent some method of discovering these trapdoors and stepping over them?

She.—If the trapdoors were only in certain places, we would have done so. But the fatality is they are everywhere; no man can say where and when he may go down. This is our great advantage over you that we have a joyous present, and you a miserable one.

I.—Miserable? Far from it. Talking with you, I am not so cheerful as usually I am, but I have always sunshine in my heart.

She.—Yes, and in your head. In a lunatic asylum you see some of the patients laughing, and a pitiable sight it is. So you seem to us with your incomprehensible and illusory joys. I see you wish to follow your own way in the blazing sun, a while longer. Farewell. We shall see you yet.

I left her and proceeded along the street. A little way ahead of me I saw a man sitting down with his head on his knees, in evident grief. On coming to him, he looked up, and though there were tears in his eyes, seeing me, he smiled through his tears. I asked him the cause of his sorrow. He said his dear friend had been beguiled by the music of the sunless people and had gone to them by an underground way. He asked if I would join him in seeking to recover him and I promised to do so. First, however, we went to a table under a tree and partook of some food, and then he told me how he had made his escape from the sun-hating people after having been brought up among them. His name was Light-seeker.

CORRESPONDENCE.

To the Editor of the "Bombay Guardian."

DEAR SIR,—In your last issue you say that "the believer will often find it profitable to inquire concerning this or that subject what he can learn from the S. S. regarding it, supposing he had nothing but the S. S. to guide him."

2. I am quite, Dear Sir, of your opinion, and think it a great pity that Christians do not content themselves more with the simple teaching of God's Holy Word on every Bible subject, instead of having recourse to systems of theology and church history for the formation of their opinions; for ecclesiasticism and priestcraft have so invaded the Church of Christ since the age of the Apostles that the mere commandments of men are but too often taught for doctrine, and no mode of worship or opinion is thought orthodox which has not for its sanction the imprimatur of a band of men who are called by students of divinity of all colleges, theologians!

3. It would very much surprise many believers who content themselves with the teaching of the Bible only, to find how little authority is contained therein for the opinions generally entertained regarding, for instance, the following subjects, viz.—

Infant Baptism.

Confirmation.

A threefold order in the Ministry.

The Christian Sabbath, and the dispensing of the elements of bread and wine by an ordained person only, and that in a public building.

The prefix of Reverend.

4. Of course what is not opposed to the spirit of Scripture is lawful though not enjoined therein; for instance, total abstinence from spirituous liquors, consecration of places of worship, the use (within decent limits) of vestments, the celebration of marriages in churches with the accompaniment of a religious service, a moderate addiction to recreation, &c. &c., provided however that in all these things the line of conduct, the particular tenet, or the religious act, be not imposed as a term of communion; when it would be the duty of the Christian strenuously to oppose every such demand, whatever benefit to himself or society at large it would be conducive to, and that after the example of Our Lord himself, who in this as in other and more important things has set himself as an example that we should follow in his steps.

5. For instance, nothing could be more reasonable and proper in itself as conducive to cleanliness than that one should wash his hands before

eating; but when the Pharisees did not leave the performance of such an act to the good sense and delicacy of the people themselves, but regarded it as binding upon the Jews as any duty enjoined in the Decalogue, &c., He opposed it and denounced it as founded on human precept only.

Hoping I have succeeded in making my meaning clear,

I remain, Dear Sir,

Yours respectfully,

A BIBLE CHRISTIAN.

Bombay, 21st July 1873.

DEATH OF THE GOD VITHOBA.

DEAR SIR,—I hear from reliable sources that the Chief Constable at Pundherpur has reported to his superiors at Sholapur an occurrence which, though quite natural in itself, yet is very striking and remarkable in the annals of Hindu idolatry in this part of the country, and I hasten to communicate it to you. It is as follows:—

About a week ago—that is, a little more than a week after the last great Ashadhi pilgrimage there, which lasted from the 6th to the 10th instant—a gosavi, who, it seems, was highly displeased with his god Vithoba, quietly went into the temple with a large stone, which he hurled at the idol with such force that it broke both its legs, and down tumbled the hapless god; but his compassionate priests, who happened to be near, ran to his help and prevented him from falling to the ground, and put him up again by means of props &c. They raised a piteous hue-and-cry, seized the offender, and gave him a sound beating. The police were immediately on the spot, and arrested the man, and are awaiting orders from higher authority as to how he is to be dealt with.

Meantime, the great god, “the lord of heaven and earth,” is, to all intents and purposes, according to the canons of Hindu idolatry, dead. This image of Vithoba was supposed not to have been made and fashioned by the hand of man. I wonder what the people will do now; whether they will worship this broken (dead) image, or substitute a new one, the made for the unmade! I hope that, now that their favourite god has been destroyed by a mere man, the Hindus will seriously think, and see the vanity of idols, and the folly and sin of worshipping them, and turn to the one true and living God, the Creator and Preserver of all.

Yours truly,

X.

July 25th, 1873.

Epitome of News.

SATURDAY, JULY 19, 1873.

—Mr. H. C. Mance writes from Kurrachee to the *Times of India*: “On Monday last the Gwadur-Kurrachee section of the Persian Gulf cable was suddenly interrupted. H. M.’s Steamer *Amberwitch*, under the command of Captain Bishop, left for the fault in the course of the following day, and arrived at the position indicated by the tests at one o’clock on Saturday, that is, about 40 hours after occurrence of the interruption.

After grappling the cable, and picking up a short length towards the fault, it became evident from the increased strain that the cable had fouled something on the bottom, as the deck engine, unassisted, was quite unable to bring the cable in; but after hauling it from all points of the compass the obstruction appeared to suddenly give way, and the body of an immense whale was brought to the surface, firmly secured by two and a half turns of the cable round its tail. Many of the outer wires of the cable were broken and twisted, the gutta percha badly torn, and the conductor of the cable broken. The cable had evidently been hanging for some distance in a bight over a sudden depression in the bottom, and the only explanation that can be offered is that the whale, while rubbing itself to get rid of the parasites which attach themselves to these animals, had turned suddenly while passing through the bight, and thus twisted the cable round its body. About two-thirds of the whale was still uncut by the sharks when we first got it to the surface, but on returning to the spot the next morning, after the completion of the repairs, everything had disappeared excepting the tail and about 14 feet of the backbone.”

The following, from the *Philadelphia Ledger*, will help us to understand how the exact position of a “fault” in a cable may be ascertained: “A telegraphic wire will transmit an electro-magnetic

wave or ‘current,’ in proportion to the square of its diameter. The resistance to the transmission of the wave diminishes in proportion as the square of the diameter is increased. This is one law for the electrician. The second is that the resistance to the transmission of the wave increases in direct proportion to the length of the wire or cable over which it is sent. The two laws furnish the basis for the electrician’s observations, calculations, and results. He knows, to start with, the precise amount of resistance that a mile of the cable will oppose to the transmission of a given quantity of electro-motive force. He has delicate and wonderful instruments, made by expert mechanics, that enable him to measure this with accuracy for half a mile or for ten thousand miles. Having this knowledge and these measuring instruments, and having control of the quantity of electricity he is putting on the wire, he is able to calculate to a nicety how many miles of the cable it is transmitted over before it encounters a greater resistance than that which is due to the length and diameter of the cable itself. At or near the end of that number of miles of cable, though it be a thousand miles from land and two miles under the surface of the sea, the ‘fault’ or break the electrician is in search of will be found.”

—*Bombay Gazette’s* “Tattler” on the Tower of Silence Case: “The presence of the Parsee among the jurors struck me as a most skilful stroke of policy which the counsel for the defence had made. While that Parsee remained on the jury, a verdict against the prisoners, even for the obvious offence of rioting, was not likely to be obtained. I am told that the feelings of his countrymen were running so strongly in favour of a verdict of not guilty that his life would have been endangered if he had given his consent to any other verdict. The last Parsee who was on the jury when Pestonjee Dinshaw was found guilty was, I am told, persecuted for many a day afterwards, simply because he had not stood out against that decision of the jury. Parsees are wide-awake enough to know how much a stubborn juror may defeat the ends of justice.”

—The “symptoms of a religious revival in France,” which Reuter telegraphed to India a few weeks ago, turns out to be something very different to what people expected. It appears that the following is what the telegram refers to—we quote from the *Home News*: “For the time, the Assembly—that is, the majority—is pious and Catholic, and sets its face against Voltairianism and irreligion, and everything of a sceptical kind. The Left, of course, is for Atheism, according to its enemies; but, though this may be partly true, the real fact is that the Left is inspired by the deadliest hatred of the priests. . . . It has become a custom with certain persons (by no means only of the coarse class) to order that their funerals will be unaccompanied by religious services. The other day a member of the Assembly died, leaving this instruction. As a member, he was entitled to a guard of honour at his grave. But orders were given by the Ministry that as soon as it was seen that the coffin was not going to the Church, the soldiers should leave the ground. This insult to the dead was offered.”

—In the High Court, N. W. P., an appeal has been heard in a criminal case. A male child two years old was found dead. Circumstances led to the suspicion that death had been caused in carrying out some witchcraft. It was “found out that a fakcer resided in the village, who had the reputation of being a wizard. On being questioned, the fakcer admitted that the child had been murdered in his presence by one Bhoodun Chumar, with a view of causing Mussamat Munnoo (wife of Allea) to bear healthy progeny, she having lost three children at very early ages. On the 2nd April the fakcer confessed in great detail before the Joint Magistrate, Mr. Burkett, to having been called by Allea to his house, and to Bhoodun Chumar having run a needle into the child’s liver and a knife into its throat, and to having an image anointed with the child’s blood. The prisoner, however, denied this afterwards, and stated that he had been tortured into a confession by the police. The medical evidence shows that the child died of the wounds inflicted, and also that the prisoner could not have been tortured as he states he was. The Judge agreed with the assessors in finding the prisoner guilty, but, under the circumstances, refrained from passing a capital sentence, but sentenced the prisoner to transportation for life. His Lordship upheld the conviction and passed an order accordingly.”

—“A serious accident is reported from Oodeypore. A number of people had congregated to

enjoy a performance provided by His Highness the Maharana, an Italian gymnast being the chief performer. The accident was caused by the bursting of a cannon whilst suspended by the performer’s teeth. Three men were killed on the spot, and nine wounded, some seriously, one of whom died three days after the accident; others lie in a critical state. Stecchi, the Italian gymnast, escaped with the loss of his front teeth.”

MONDAY, JULY 21.

—In the *Lancet*, June 14th, there is an article on marriages of sane persons with members of families having a strong tendency to insanity. Whilst admitting that many, both within and outside the profession, resent the mere notion of any interference with natural affections upon problematical grounds, it earnestly calls attention to the gravity of this evil, and the need for reform. In the next issue of the *Lancet*, June 21st, Dr. Edgar Sheppard, Professor in King’s College, gives this remarkable case: “A few weeks ago I received a patient here of whose history I could obtain but a very imperfect knowledge. It was clear, however, that his antecedents were those of great respectability, and that he had on three previous occasions been an inmate of an asylum. Last week the wife, a woman of singularly prepossessing appearance, with an infant at her breast, came from her home in Suffolk to visit this poor fellow, and she gave me the following narrative: ‘I met my husband’ for the first time in Australia, at a station where my father held an official post of importance. J. H. — was a handsome man, who had just emigrated from England, bringing with him good introductions. He was a frequent guest at our table; we fell in love, and were married. There was no one of whom and about whom family inquiries could be instituted. My father was pleased to see me married to a man who was devoted to me, and who has never yet been unworthy of me. We did not succeed in business, and, my father dying, we returned to England. Soon after our arrival there my husband became melancholy, and then I gathered from his family that both his father and grandfather had died insane, and that several of his brothers and sisters were “very strange.” He became so unmanageable that it was necessary to place him in a lunatic asylum. Twice since then the insanity has recurred, and twice he has again been confined. I am the mother of ten children by him, the eldest of whom, seventeen years of age, is permanently insane, in a country lunatic asylum. The condition of several of the others already causes me great uneasiness. I am alone, with an unremunerative business on my hands, and these children to provide for. I have no friends’ (said this poor broken-hearted creature), ‘but you and God.’

“I do not know that I ever met with a more distressing case than this. The woman had travelled a long distance by an excursion-train to see her husband, and was returning on the morrow calmed by the belief that he was well cared for, that he would be ultimately restored to her, and that, come what may, the wind is ever tempered to the shorn lambs. It is unnecessary to dwell further upon the dreadful imprudence—nay, wickedness—of this marriage. Its evil results may be inexhaustible, and run on through the coming ages with augmented force and in multiplying channels. Is the day called ‘progressive’? And can these things be?”

—The *Lancet*: “A correspondent of the *Cologne Gazette* writes, in a letter dated Zanzibar, May 9th, in a somewhat discouraging tone in reference to the Cameron expedition to join Dr. Livingstone. Lieutenant Murphy and young Moffat (Livingstone’s brother-in-law) were both suffering from fever, their carriers were deserting, and they were short of money. The country, too, is in a bad state from heavy rains, many places having to be passed by means of ropes stretched from tree to tree. Altogether the writer augurs but badly for the success of the expedition.”

—Fall of rain in Bombay up to Saturday, 19th 35 inches.

—A Goanese, named Francis Simon, lately employed in a bakery in Old Hunnoman Lane, has stabbed one St. Anne Rodrigues, one Victoria De Souza, and a young lad named Francis de Lima. The firstnamed is said to be fatally wounded. It is stated that Simon was discharged from his employment on account of intemperate habits, and sought to revenge himself in this fearful manner.

—Mr. Souter, the Commissioner of Police, has received a notice that proceedings will be instituted against him in the High Court for having taken

into custody a Parsee, handcuffing him, and leading him thus to the Police Office, in the Tower of Silence Riot Case. Mr. Souter congratulates the lawyers on the harvest that is likely to be continued to them in this case.

We think it a matter of regret that the Magistrate did not deal summarily with the prisoners. The case has assumed altogether too much importance. The High Court trial of the case has been by far a greater breach of the peace of our community than the riot itself.

TUESDAY, JULY 22.

—*Friend of India*: "The tale of murders due this year to the cars of Jugganath has not yet been all told. A telegram, which we have received since our last, announces 'four men killed in another *ruth* accident in the district of Rungpore.' Will the intelligent and even orthodox Hindoos themselves not show that idolatry has not robbed them of all regard for humanity and their poorer countrymen, by combining to urge on the Government of India the suppression of the large cars? They did this in the case of the hook-swinging Churruk, and now that is dying out all over the country, if it is not dead. The letter of one of them elsewhere, giving a graphic account of the Gooptipara atrocity, holds out the hope that the community, on whose English education so much public money has been spent during the last forty years, will show that it is bearing some good fruit. If not, Lord Northbrook's interference is now imperative."

The following is a portion of the letter referred to: "On the 5th instant, at 8 o'clock in the morning, whilst a large body of men were busily engaged in moving the massive, rickety car, a beam suddenly rolled down on the people who occupied the front rank, and made sad havoc among them. The consequence was that several persons fell flat on their faces and were run over by the huge *ruth*. Immediately after, eight women were found lying on the spot, two of whom had already breathed their last; three of the remainder were gasping for their last breath, and the rest were in a very distressed condition. Many more persons, who had received slight bruises, did not stay to be observed of all sight-seers, but fled away in consternation. The three that were gasping a few hours after, and it is said that a child was afterwards found stuck on one of the wheels of the car. Just at the occurrence of the accident, the owner of the *ruth*, who should have taken all necessary precautions to prevent the catastrophe,—at any rate, who ought to have been on the spot to do all that lay in his power to mitigate the sufferings of the wounded—under cover of a pretext that one of his fingers had sustained some injury, left the scene and retired to his house. The police also seemed to be lukewarm in the discharge of their duties."

—The same: "Already, before the Shah had left of even reached England, the breath of the new order of things had begun to stir Persia. Bruce, who has given himself to that country, had fed thousands of its people last year during the famine from his mission-house at Julfa, in the suburbs of Ispahan, writes full of hope. First of all, the wheat harvest is so good this year that prices have fallen to $\frac{1}{2}$ d. a lb. for good bread, while last year 5d. was given for the same quantity of a compound of straw, earth, and bran. 'The Shah's visit to Europe, the railroad, the very increased interest now shown by very many Persians in Ispahan in the study of the Christian Scriptures, and many other things, especially the great desire for religious liberty manifested by the numerous Mahomedan sects here, and the very enlightened policy (though perhaps not always accompanied by sufficient wisdom and caution) adopted by the present Grand Wuzer—all show that great changes must take place ere long in this country.' The Shah represents the followers of the Baab, many of whom were formerly executed by the Mujtahid, as growing in boldness. He has not a Persian translation of the New Testament, and in his composition of a Bible he is helped by a very learned Soofy and a remarkably learned Moollah, both of whom abhor Mahomedanism. He has purchased the mission-house at Julfa, and waits for the Church Missionary Society to do its duty to Persia in this new era."

—*Lucknow Witness*: "A very extensive work of revival has been going on for some time in Sweden, in connection with the preaching of the Methodist Missionaries. This work was commenced by Scandinavians who had gone to America and been converted there, and afterwards returned

to their native land to preach the Gospel which they found in a strange land. The Rev. P. Wittling thus writes to the *Missionary Advocate*—

"In many places we are visibly gaining in favour with the community, and many of the better classes are constant hearers; and some of the noble and wealthy have indeed taken up the cross and joined our Church; and these have already been a great blessing to us, for be it remembered that no person in this country from the nobility or wealthier classes will join the Methodists except that he has experienced the life and power of true religion, and consequently is truly converted to God; and, as a general thing, when any such person joins us, everything is consecrated to God and his cause. But I am sorry to say that in some few places the authorities seem to misunderstand us, and in consequence they do all in their power to hinder and oppose; yea, indeed, in a few instances, they have not disdained to use the arm of persecution, but this has only promoted the blessed work. During these two months, January and February, more than three hundred souls have been converted to God and joined the Church on probation, and nearly as many have been received into full connection; and our societies are wonderfully strengthened, not merely in numbers, but in cheerful willingness and effective power to do good and push on the work."

"A recent decision of the Supreme Court of Sweden places Methodist ministers on the same footing as other ordained clergymen, and in consequence much of the persecution and annoyance alluded to above may be expected to cease."

—Colonel Pollard, Consulting Engineer for Railways, gives to the Government of India his report on apparatuses for cooling railway carriages, of which the following is the conclusion: "After the first trials the Locomotive Superintendent was laid up with severe rheumatism, and on two occasions his assistants have suffered from fever. After my trip to Mooltan I was laid up with a sore throat and severe neuralgia in the face; some of these ill effects may be traced to the fact of our having been more about the apparatus, both in and out of the carriage, than an ordinary passenger would be, but it shows these coolers will not suit all constitutions, and there will in consequence be diversity of opinion as to their value."

WEDNESDAY, JULY 23.

—The *Standard* gives an account of the opening services of a church in Oxford Street, London, which "has been built for a peculiar and interesting purpose, being destined for the religious service of the deaf and dumb. A church service conducted in gesticulation, and addressed mainly to the eye instead of to the ear, is something new to most of us. One-half of the church was yesterday set apart for deaf and dumb; and the other half was occupied by a miscellaneous congregation of ladies and gentlemen interested in the amelioration of that afflicted class of our fellow-creatures. The forenoon service consisted of the ordinary service of the Church of England in duplicate, so to speak: for while the prayers and lessons were read in the usual way by one clergyman, they were simultaneously, and without any halting or delay, interpreted by signs by another, to that section of the congregation deprived of hearing and speech. The anthem and hymn were sung, and interpreted as they were being sung in a similar manner. As the interpretation proceeded as rapidly as the oral utterance, the casual portion of the congregation were enabled to form some idea of the perfection to which the system of symbols in use among the deaf and dumb has attained. This was particularly visible during the interpretation of the sermon preached on the occasion by the Lord Bishop of Carlisle, whose words, as rapidly as he uttered them, were translated into visible speech. The text of the sermon was drawn from Mark vii. 32, part of the second lesson of the day, in which the healing of the deaf and dumb man is recorded. On the walls of the church hung a picture of the same miracle, painted and presented to the church by Mr. T. W. Davidson, himself deaf and dumb, to which the Right Rev. Prelate made more than one happy allusion. The church is duly provided with an organ, which at first sight appears to be a superfluity to a congregation having no conception of sound."

—The *Indian Statesman* says that "a snake-charmer died at Mahim on Saturday last from the bite of a cobra, whilst setting two of the reptiles on to fight."

—Official news from Zanzibar up to the 5th instant:—"The Sultan has enforced the closing

of the slave-markets, and has also issued a proclamation embodying the heads of new treaty. Admiral Cumming had arrived in the *Glasgow*, and the *Wolverine*, *Nimble*, *Maggie*, *Briton*, and *Daphne* were also present. A French gunboat arrived on the 3rd, and the French Commodore was shortly expected.

"The slaves on Panjani had left their masters, and the Arab hold on slaves is visibly weakened."

"There are four thousand slaves at Quiloa offered at from half a dollar to three dollars each without finding a purchaser."

"Mr. Moffat, of the Cameron Expedition to East Africa, the brother-in-law of Dr. Livingstone, died on the 21st May. The two parties comprising the expedition had united and entered Ugogo. The Mirambo war keeps ivory back from the coast. The Arabs gain ground slowly."

THURSDAY, JULY 24.

—Home Intelligence; July 4: "The German Parliament has terminated its session by a speech from the Emperor read by Prince Bismarck, who has applied for a long leave of absence, which step is interpreted by a certain portion of the Berlin Press as a probable retirement from the Ministry."

"Violent shocks of earthquake have been felt at Verona, and the waters of Lake Santo Croce, near Belluno, are said to be boiling. Queen Isabella, after visiting the Pope, and presenting him with a considerable sum of money, has now quitted Rome. Hiram Powers, the celebrated American sculptor, died at Florence on June 27."

"The new Spanish Cabinet has been formed, and the programme announced is the same as that issued previously. It is expected that a President of the Republic will be elected shortly. Fighting between the Republican troops and the Carlists occurs almost daily, and in an engagement near Pampeluna, recently, the Government troops met with a repulse and fled in disorder, leaving many killed and wounded. Great excitement still prevails in Madrid; the streets are occupied by the troops, and all business is at a standstill."

"The death is reported of two English ladies at Vienna from cholera. Mrs. H. Craufurd died on Sunday, June 29. The fatal illness attacked Mrs. Craufurd only twelve hours previous to her death, at the house of her brother, Colonel Goodenough, the Military Attaché to the Embassy." The other lady was Mrs. Brewster, a sister of Dr. J. Henry Bennett, of London.

"The town of Hamilton, in Nevada, has been destroyed by fire. The loss of property is estimated at half a million dollars. The cholera continues at Memphis and Nashville, and has also made its appearance in Cincinnati, where a good deal of alarm is now being shown.—A boiler exploded in a factory at Rahway, New Jersey, yesterday, killing three men.—The town of Westboro, in Worcester county, Massachusetts, was partially destroyed by fire this morning. Aid came from surrounding towns and extinguished the flames, after they had burnt some of the principal buildings.—The mercury is getting up in the nineties now, and cases of sun-stroke are the consequence. In New York five cases, one fatal, are announced to-day."

—The English papers are full of glowing descriptions of entertainments in honour of the Shah of Persia; his receptions at various places. The phrase "cut off his head" is said to trip easily from His Majesty's lips. He seems to have achieved the wonderful feat of cutting off the heads of Englishmen, inasmuch as their frantic delight, or enthusiasm, shows that they have lost their heads."

"The Khedive, before receiving the gratifying news of the success of Baker Pacha's mission into the interior, had decided to push forward the cotton cultivation of the country in Sir Samuel's track, and has contracted with the Midland Engineering Company of Alexandria for the supply of a quantity of machinery to be forwarded to the Soudan, for preparing cotton ready in bales to be transported by camels to the Nile, and on by river to Alexandria. The machinery, with all the necessary tools for repair and erection, is to be sent complete in sets, so that numerous districts can at once be brought under cultivation without loss of time. The pieces of the machinery, which have to be taken from the Nile to their destination on the backs of camels, must in no case exceed 4 cwt. in weight; and the firm of John Mathewson and Co. are entrusted by the contractors to see to the completion and despatch of the material in proper and complete order, according to contract, to ensure that on its arrival

at its destination every factory will be found perfect for its work."

We have here a singular picture. Camels loaded with English machinery, trudging on to the interior of Africa to extend the cotton trade of Egypt, and to further the interests of King Cotton generally.

FRIDAY, JULY 25.

—*Englishman*: "A letter from Shillong informs us that on the 10th instant two shocks of earthquake were felt—the first at half-past one, which lasted for about half a minute, shaking the doors and windows, and making the beams crack, and the second at half-past two, which was slight, and attended with a distant rumbling sound."

—A letter to the *Deccan Herald* announces the following distressing occurrence at Agra on Friday last:—"Lieutenant H. A. Rasch, of the 65th Regiment, stationed here, shot himself with a pistol this afternoon at about three o'clock, and is now lying in a most precarious state—not expected to live through the night. The circumstances which led to this sad event have not yet transpired, but it is generally supposed that pecuniary difficulties were the cause of it."

—Another suicide ascribed to the same cause. We quote the *Indian Statesman*: "On Sunday morning last, at about seven o'clock, the startling cry of 'a man overboard' was heard on board the B. I. S. N. Co.'s steamer *Penang* on her way to this port from Kurrachee. The engines were at once stopped, and a boat lowered. It was now known that the unfortunate man in the water was the chief officer, Mr. Donald McIsaac. The boat was absent upwards of two hours, but did not succeed further than in bringing back the life-buoy. It is said that difficulties in money matters were the cause of the rash act on the part of the deceased, but it is certain that he had not been in good health for some time past, and was on the sick list the day the steamer left Kurrachee. He leaves a wife and family."

—The same: "Owing to the increase of poverty and destitution at Madras, it is thought highly probable that the municipality will ask for powers to impose a poor-rate."

—*Poona Observer*: "On Sunday last, the god Vittooba was damaged by a person of the gosave caste at Punderpoor. It appears that the gosave threw a stone at the god and broke one of its legs in the first instance, and then threw a second stone and made a hole in the chest. The offender has been given into custody by the Burways, who are the chief guards of the god Vittooba. The occurrence cast a gloom on the inhabitants of Punderpoor, several of whom, it is said, were so much grieved that they actually fasted till the injuries the god Vittooba had received were properly repaired. The Burways are said to possess twenty lacs of rupees in ornaments belonging to the god Vittooba; and it now remains to be seen whether the pilgrims will be as devoted to this deity as they used to be before this occurrence, as only on the 5th instant a fair was held at Punderpoor and upwards of one lac and fifty thousand pilgrims visited the idol."

—Deaths last week, 283.

Selections.

"BE FILLED WITH THE SPIRIT."—II.

Address to the Christian Workers of London, by Mr. HENRY REED, of Harrogate, at the Conference-hall, Mildmay-park.

But there is another condition. We shall never have this baptism of the Spirit unless there is obedience of life. It is not, "Lord, Lord"—the truth in unrighteousness. We have had too much of that. There must be obedience. Hear what the Word of God says—"And we are his witnesses of these things, and so is also the Holy Ghost, whom God hath given to them that obey Him." Mark the condition—"to them that obey Him." "If ye love Me, keep my commandments."

I will only glance at one rule of conduct in every circumstance of life, and ask you if you have applied it. If you have not, oh that by the grace of God you would apply it from this time forth! What is it? "Let every man be fully persuaded in his own mind." Do nothing without a full persuasion in your own mind that it is right. Then do not trust to any inward feeling, but examine the Book, and see if your persuasion is in accordance with it. The Holy Spirit never speaks in contradiction of the Word—always in harmony with it. All is wildness, extravagance, visions,

dreams, fancies, if not in accordance with the "Thus saith the Lord."

Now, then, be fully persuaded in your own mind. Let us take the Sabbath question. Before ever you use a public conveyance on the Lord's-day—and I say it to myself as well as to you—be fully persuaded in your own mind. Well, but what passage of Scripture do you bring with reference to the Lord's-day? I will tell you. I will bring to bear upon it the rule, the golden rule, which applies to every day, and will apply as long as time shall last—"Do unto others as you would that they should do unto you." Bring that rule to bear upon the question. Hear what the Word of God saith—"The Sabbath was made for man, and not man for the Sabbath." And He says, "I am the Lord of the Sabbath." The Lord of the Sabbath has given man the Sabbath. It was made for him. Will you rob him of what God has given him? Then you are not doing unto him as you would that he should do unto you.

I was riding, some time since, on an omnibus, and I got on the outside, and sat beside the driver. I asked him about his soul, and about the Sabbath. "Ah, sir," he said, "I have got children whom I have never seen since they were babes, except in bed. I leave on the Sabbath before they are up, and when I return they are in bed."

Would you like to have children, you who are fathers, who have never kissed you, never thrown their arms around you, into whose eyes you have never looked? Do as you would be done by. Never again use a public conveyance on the Lord's-day, unless fully persuaded in your own mind. If you have any doubt about it, it is at the peril of your soul that you do it. Give your soul the benefit of the doubt; for doubtful things make doubtful Christians, a doubtful death-bed, and a doubtful judgment-day. Well, you say, let God convince me that I am wrong, and I will then give it over. God convince you that you are wrong! Is God to be told in what way He shall lead you and guide you? Is it for you to say that you may do a thing until God proves to you that you are wrong, when God has said you are not to do it unless you are fully persuaded that you are right?

Then there is the pipe, for we must bring this rule to bear on everything. Do I say it is wrong to smoke? I do not say it is. But are you convinced it is right? Do I condemn you for smoking? I do not. Do I condemn you for travelling on Sunday? No. But are you convinced it is right? I do not judge you. Judge yourselves. I was at Brighton the other day, and was walking with a friend in the street, when we met a man neatly dressed, with a pipe in his mouth, and a little boy walking by his side.

"My friend," I said, "can you tell us where such a place of worship is?"

"Oh, yes, I am going there. I have attended it for the last two years."

"My dear brother, do you know that God has pardoned your sins?"

He could not say that he did.

"Well," I said, "I can hardly imagine a Christian man with a pipe in his mouth on the Lord's-day."

You cannot indulge in this habit, you that are city missionaries, nor any of you, without losing, to a certain extent, the confidence and respect of those you labour amongst. If the more excellent way is to let it alone, then let it alone.

And so with the drink, for we must go through. I am not a teetotaler, but I take nothing but water. At one time I was very fond of a glass of beer, though I never was a drinking man. Well, one day, nearly forty years ago, whilst drinking this ale, I thought, How is it made? By being steeped, and then turned over and over every day for ten days. What! are thousands required to labour on the Lord's-day that I may have this beer? Yes. Then, by the grace of God, I will have no more of it. And I gave it up, because, you see, I should not like to have to turn malt myself on the Sunday.

I think my teetotal friends go too far. I think they do so when they make it a condition of church membership, or a criterion of Christianity, or try to prove from Scripture that it is sinful to take a glass of wine. Let us be sober in everything. We only do harm to a good cause. I was in the habit of taking a glass of wine, mixed with water, and I believe it really did me good; but I willingly gave it up in my old age and broken health, that I might have more power with the drunkard. For the sake of others let us make some sacrifice. The Lord help you.

Now a word or two to our dear sisters. What shall I say to them? Oh, clothe yourselves in

modest apparel, not after the fashions of the world, not after the customs of the changing time. If for the sake of men we give up strong drink, oh, for the sake of your own sex, thousands of whom are perishing from this very thing, see to it that your clothing be in modest apparel.

Well, some will say, "Is this really a subject for the minister of religion?" Well, all that I can say is, that the Holy Ghost has condescended to name it. The Eternal Spirit has spoken of it, has told women how they ought to dress, and how they ought not to dress. And if He has condescended to go into such details, let me intreat you to do what He tells you with reference to your outward as well as your inward adorning.

Lastly, there is another thing. We may have a measure of the love that thinketh no evil, and we may avoid doubtful things, and yet not be baptized with the Holy Ghost. Well, what other hindrance is there? You may seek this baptism of the Spirit in order to exalt yourself, or the work you are engaged in, or the church you are connected with. *The eye must be single.* The only object must be the glory of God; not the church, not your work, not a man, but the glory of God. You may ask for the Holy Ghost to help you, and in your secret soul it is that you may be praised, and applauded, and remarked about, with what power you preach, and how your work is increasing. You will never have it. Therefore let me intreat you, always, when you are waiting for the baptism of fire, to see to it that you are loving all men with the love that thinketh no evil, and then you will never speak evil of any—that you never do anything about which you have even a doubt, and that you seek it with a single eye to the glory of God, and, above all, through simple faith in Jesus; for it is written, "He that believeth on Me, as the Scripture hath said, out of his belly shall flow rivers of living water. But this spake He of the Spirit, which they that believe on Him should receive." Thus wait for it, and you will have it.

In looking back, do you see why you have not been always filled with the Spirit? And let me here remark that you are answerable, and so am I, for every word spoken, every action which has had a tendency to destroy in any measure confidence in the work of another. You cannot get a doubt with reference to any individual worker in the Lord's vineyard, or in reference to his work, without injury. And we are responsible to God for all the injury that we have done as consequence of the want of love that thinketh no evil. More than that. We are responsible to God for all the good that we might have done if we had been baptized with the Holy Ghost—filled with the Spirit. Do you say, "I am undone, I am undone," if that is true? "For I am a man of unclean lips, and I dwell among a people of unclean lips. I have seen the King to-night, the Lord of Hosts. The Eternal Spirit has shown me my shortcomings, my sins, my folly; I am undone." Is it so? Does your heart condemn you for that want of love, for that want of obedience, and of a single eye? If so, then God condemns you. All the evil that has been done by your doubtful things, or encouraging others to do them, you are answerable for; and all the good that might have been done if you were filled with the Holy Ghost, you are answerable to God for. Oh that you may realize it! No excuse. Do not let the devil tempt you to say, "What I said of So-and-so is true." If it were not true, you would be lying as well as evil-speaking.

Are we not all guilty before God? "I am undone!" Such was the prophet's language when God revealed Himself—when he saw himself in that glory. When he heard the ascription praise by angelic voices, "Holy, holy, holy!" realized his own unholiness. Is it so with you? What is to be done? Oh, what mercy, the provision made for the undone man who realizes it, and confesses it! Not for him who covers it. No provision for him who covereth his sin shall not prosper. But the provision for the man who realizes his unclean lips. One of the seraphim takes coal from off the altar and touches his lips, and tells him that his iniquity is taken away; he is purged.

Without entering into detail as to the altar and the messenger, and the instrument, the tongue and the fire, I remark that "the altar," beyond all question, signifies Christ. The Eternal Spirit takes of the things of Christ, and reveals them to the man who is of a broken and contrite heart whose cry is, "I am undone." The Holy Ghost reveals to the soul the Son of God. The soul dis-

covers that that wondrous being is God manifested in the flesh, and he cries with Thomas, "My Lord and my God." "No man can call Jesus Lord but by the Holy Ghost." He shows you Jesus in the garden, bleeding the sweat of agony there. He takes you to the judgment-hall, and He lifts up the veil, and there you see Him who is King of kings and Lord of lords. You see the Being that inhabiteth eternity in human form, in mockery arrayed in a purple robe, crowned with thorns, and a reed in his right hand. "Behold the man!" He takes you to Calvary, and there He is evidently set forth before your eyes, crucified. By the Eternal Spirit He is shown to you bleeding, dying, forsaken, treading the winepress alone; and you hear the last cry, "It is finished." And the same Spirit shows you the risen and now ascended Saviour. Now we see Him standing, as the Lamb slain in the midst of the throne. The Spirit takes of the things of Jesus, the finished work of Christ, and He cries, "Lo, this hath touched thy lips, and thine iniquity is taken away, and thy sin is purged." Sin was pardoned, now it is purged. "I will purge thee with hyssop, and thou shalt be clean; I will wash thee, and thou shalt be whiter than snow." Oh, do you receive that truth? It is God's truth, not man's. Do you believe God? Do you embrace the truth? The Lord help you to embrace it, and you will be sanctified through it. The Lord's prayer will be answered, "Sanctify them through thy truth."

Glory be to God! an old man's iniquity is taken away, and his sin is purged. Hear God. "Whom shall I send?" Hear the Trinity. "Who will go for us?" The world is full of the dark habitations of cruelty. In all lands sin abounds. In this great city; throughout this land; yonder in the isles of the sea; in China; in India; at the very poles sin abounds. Men lost, dying, perishing. The Father says, "Who will go?" The Son says, "Who will go?" The Holy Spirit says, "Who will go?" "Here am I; send me. Blessed be God! I would go anywhere, and do anything, even unto death. Here am I; send me." Do you say so, old and young, men and women? You are either responding to it, or there is silence. What does the heart say? God is reading every heart, and He hears what it says. "Whom shall I send, who will go for us?" Does the heart say, "Here am I, poor, weak, feeble, inconsistent, helpless; send me?" The Lord grant it. It is in your heart, the world will be the better for it. Oh, Eternal Spirit, speak to every heart! There is additional responsibility laid upon every man and woman in this assembly for this evening's service. Do not shirk it. Embrace it. I speak from blessed experience, there is nothing like being whole-hearted for God.

The Holy Ghost has taken of the things of Christ, of the finished work of the mighty Saviour, and He says, "Thine iniquity is taken away, thy sin is purged." Do you believe it? Why do you believe it? Because God says it. Could you have a better reason? Is not the foundation of real faith the Word of God? I reason not about possibilities or impossibilities, what this man or that man, this church or that church, may say. The Eternal Spirit has said it, and I believe it. Do you? If you do I have good news for you. It is from the blessed, holy Book, "Be it done unto thee according to thy faith." Oh! believe the Lord. Why not? "Here am I!" If no one else will go, some of the old men will go. What can you do? I can do nothing, but the Lord can do a great deal. Oh that the desire and cry of every believer here might be, "He must increase, but I must decrease!" Let me get less and less; let Jesus increase until He fills earth and heaven, time and eternity—until He is all and in all.

Oh that every one may feel the result of this meeting! You ministers of Christ, you missionaries, you evangelists, you Bible-women, all that in any way engaged in the work, let your work be in such a way as it has never been done, so that people may say, "Why, he is a new man; a new woman!" The Lord grant it! Amen. Turn unto Him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and for ever. Amen."—*The Christian.*

Miscellany.

—*Madras Church Miss. Record*: London Society's Mission in S. Travancore: The Report of the

various districts in this prosperous Mission for the year 1872 contains the amount of accessions, as also of backslidings among the adherents: the latter would appear to have been more numerous, as the total now is somewhat less than it was a year ago, 31,782 instead of 32,122. The communicants, however, have considerably increased, being 2,751 instead of 2,559. The contributions of Native Christians have also increased from Rs. 10,947 to Rs. 11,337. There are twelve ordained Native Ministers in the Mission, of whom one is returned as a Native Missionary, five as Pastors, and six as Assistant Missionaries. At Neyúr, the head-quarters of one of the mission districts, is a hospital under the charge of Dr. Thomson, who only reached this country in January 1873. His predecessor, Dr. Lowe, had left early in the previous year, but the work of the hospital had been carried on by native Medical Evangelists under the superintendence of the English Missionaries. The Report states that the number of patients during the year was 10,173. A Native Minister and the Medical Evangelists daily preach to the patients and their friends. The training class for Christian students, which had been discontinued since Dr. Lowe left, Dr. Thomson is very anxious to reopen, in the hope of gathering round him a "good class of pious, intelligent young men who, after due training, will be able to go forth, after the manner of the disciples of old, to preach the Gospel and to heal the sick."

Of the 31,783 Christian adherents, 3,158 are in the Malayalam-speaking districts of Trevandrum and Quilon: the remaining 28,625 are Tamils, and these border so closely on Tinnevely, and are in race so nearly allied to the Christians of Tinnevely, that they may well be classed together with them as forming one church, though under different governments and in connection with three different Protestant Missionary Societies. The Tamil Church thus gathered together in the proximity of Cape Comorin numbers above 86,000 adherents, and 11,650 communicants.

Several interesting particulars are given of conversions from heathenism, and also in illustration of the greatly improved tone and spirit of the higher classes of the heathen in their treatment of Christian preachers. In reference to this last point a Native Minister reports:—

"The high-caste heathen are beginning better to understand our aims. Anything in the way of abuse is very rare. When any one of them begins to annoy us, he is strongly reprimanded by others with remarks such as the following: 'Do not object: let them go on: we hated the Missionaries and despised their teaching; these people welcomed them: you now see the result: they are prospering every way: neither we nor our gurus are able to answer their arguments.' It not unfrequently happens that we find even the superstitious Brahmin giving utterance to arguments such as these: 'From what Christianity has done to illiterate poor people, we see what it is capable of doing for others: . . . We see Christians getting bold and enterprising, kind and social, concerned for the well-being of their fellow-creatures. We see this too well, but what can we do? We are bound with many fetters which render our position helpless and hopeless. The will of Iswara be done!'"

—From the last Report of the Church Mission Society: *Accessions to the visible Church* in India are still composed of individuals rather than groups and masses. Twenty adult baptisms are recorded in Calcutta. Thanksgiving is called for on behalf of the convert whose wife and children were forcibly torn from him two years ago, and the narrative of whose sufferings and steadfastness excited such interest in this country. His wife has been restored to him, together with the younger child. She had been a rigid Hindu, but gradually the light which had shone upon her husband visited her mind. After six months' instruction she avowed her desire for baptism, and near the close of the year was admitted into the fold of Christ.—An aged convert of good position and high intelligence first heard the name of Jesus fifty years ago from a European Missionary preaching in the streets. The impression then produced almost entirely passed away until within the last few months. A bedridden nephew, who, though not baptized, was a diligent reader of the Bible, was the means of inducing the old man to seek for Christian instruction. He rapidly advanced in knowledge under the evident teaching of the Holy Spirit, the chief instrument used being his own study of God's written Word. The resolution to receive baptism cost him a terrible inward struggle, and brought with it a

fiery trial. Every friend and relative forsook him except his aged wife. At length the meekness with which he bore persecution impressed his heathen friends. Not only did they begin to regard him with a friendly eye, but a goodly number of them are now reading that Book which brought light and healing to his soul.—Another very interesting baptism took place at Benares. The son of a Zemindar in Oudh was on a pilgrimage to Juggernath. After two or three days' journey he was taken ill of a fever. His companions left him to die by the roadside. Many travellers on the road saw his distress, and the place where he lay was close to a native village; yet none would help him. Four days after, one of the Society's catechists chanced to pass by. Noticing the sick man, who was feebly calling for help, he put him on his cart to take him to a neighbouring hospital. The young man, though a Brahmin, earnestly begged the catechist to take him to his own house; and, influenced not by any religious feeling, but simply by gratitude for kindness received, renounced caste in the presence of several heathen natives, and declared himself a member of his benefactor's family. This step was taken notwithstanding that the catechist, as well as the heathen witnesses of the occurrence, warned him earnestly of the serious social consequences of the step he was taking. Under the catechist's teaching he rapidly grew in knowledge and faith, and six months afterwards was admitted into the Christian Church. At Lahore a Mohammedan Moulvi received spiritual light while teaching the native language to one of the Society's Missionaries. As soon as he declared his belief in the Son of God, his former Mohammedan friends not only assailed him with a torrent of curses and revilings, but the very next night set fire to the house in which he was sleeping, and nearly caused his death. He was also summarily dismissed, with the strongest expressions of hatred and contempt, from a Hindu school in which he had held a lucrative position. When almost overwhelmed by the treatment he met with, the words "Rejoice and be glad" flashed upon his memory and gave him comfort. His baptism took place in October, his wife being baptized at the same time.—Other remarkable baptisms are: of a Kulin Brahmin widow at Krishnagar; of a Rajput near Kotghar; of five Affghan youths at Peshawur; of a Gujarati Brahmin, Second Master of the Alighur Government School, formerly a student in the Mission College at Agra; of a young Brahmin in Malligám; and of a Hindu religious teacher, together with another Brahmin youth, in the Junir district. Nineteen adult Santals have also been baptized, some of whom have had to undergo much persecution.

—A friend has sent us the *Oxford Guardian* of June 18th, containing a report of two lectures on John Wesley by Dean Stanley. We make the following extracts from the reports of these lectures: "The Dean said it had been his desire for many years past to have the occasion of delivering in Oxford a lecture on 'John Wesley.' There was no place in England where, for many reasons, which would appear as he proceeded, a deeper interest ought to be felt in that extraordinary man. It would be observed that he spoke of Wesley, and not of Wesleyanism. It was not that he would disparage its vast importance as an ecclesiastical institution in this country, as well as in America. In America especially, he had been told that of all the churches which had been transplanted thither from our soil, the form called Episcopal Methodism possessed the strongest and the widest hold on both extremities of American society, both on the wealthy and aristocratic merchants of New York, and on the wild pioneers of Christianity and civilization in the distant West. But still, an analysis of this institution would lead me into a field beyond my scope, and it had been well dealt with by the Bampton Lecturer two years ago. No one, either since the Reformation or before, has played a greater part in exciting the religious fervour of the country than John Wesley, who through the vast length of his career is more identified with the course of the 18th century than any single character which it produced. Born in 1702, the first year of Queen Anne, and dying in 1790, the second year after the meeting of the States General in France, he had seen all the great events which made that century what Arnold has well described it, the trial-time of the future destinies of Europe. There was this yet further interest here, that he was completely a son of Oxford. The first beginnings of his society were laid within the walls of Lincoln and of Christ Church; and, as we shall see, the effects of his

Oxford education never ceased to exercise an influence over his mind, even when most divergent from the tone of thought which had prevailed within the University. The life of Wesley has been so frequently told that it would be futile to attempt any detailed biographical narrative. For popular purposes the life by Southey still remains unrivalled and sufficient. For every conceivable detail, which the laborious industry of a follower, devoting his whole life to this purpose, the life of Wesley by Dr. Tylleman furnishes ample materials. For a more general view of his relation to the times when he lived, nothing more is needed than the excellent sketch by Miss Wedgwood. I will first recall the personal impression which he produced upon his contemporaries. In this respect we are fortunate in living so near to the time of a man of this heroic stamp that we may almost feel as if we had known him. Almost any one in middle age may have seen those who had themselves seen him; and, even the youngest amongst us may have heard their fathers, or their grandfathers, tell how they themselves remembered, or had been told by others, of being taken as children on the lap of the venerable man, and receiving his solemn benediction, treasuring up those recollections almost like those of which we read when the grandson of Mahomet was slain by the sword of his enemies, and his lifeless lips were struck by one of the soldiery, a bystander exclaimed with tears, 'Alas, on those lips I have seen the lips of the Prophet of God.' Engravings and paintings without number had rendered familiar the low, spare form, arranged in most exact clerical costume, the clear forehead, the bright and piercing eye, the aquiline nose, and his remarkably fine complexion. He went on to say, No one who saw him, even casually, in his old age, can have forgotten his venerable appearance. His face was remarkably fine; his complexion fresh to the last week of his life; his eye quick and keen and active. When you met him in the street of a crowded city, he attracted notice, not only by his band and cassock, and his long hair, white and bright as silver, but by his pace and manner, both indicating that all his minutes were numbered, and that not one was to be lost. The direct lesson to be derived from the personal conduct of John Wesley himself, the position which he took up—although to many of his followers, as well as to many Churchmen, both at that time and since, it has seemed inconsistent and anomalous, is perfectly simple—'I vary,' he said, 'from the Church of England, but I will never leave it.' This combination, of claiming a right to vary and diverge, with a determination to hold to a great national institution, is not only not unreasonable, but to many will appear the only reasonable course which any thinking man in these days can adopt. Every one who belongs to any religious community whatever, beyond the very narrowest sect, must find in that community, doctrines, principles, and practices with which he has not an entire sympathy, but which it is perfectly possible may not appear to him so important or so intolerable as to justify him in condemning and abjuring the institution as a whole, or in forfeiting the advantages which he knows can be gained only in the larger and more ancient institutions, and which in smaller and more modern constructions are liable to be altogether lost or greatly disfigured. It is impossible not to ask, What is the conclusion which we in this age should derive from so wonderful a spectacle? That such a career should be lived over again in our century would seem an idle vision. Yet perhaps it is hardly a more baseless dream than the career of Wesley himself would have appeared to the clergy and the wits and statesmen in the beginning of the last century. But whether in outward form this should be impracticable or not, what remains before our eyes is the figure of a scholar, a gentleman, an orator, full of gracious courtesy, of refined delicacy, of strong common sense, of playful wit, devoting himself for a life of eighty years to arousing throughout the whole country a deeper sense of religious fervour, of moral uprightness. And although this course was tinged, as we have seen, with eccentricities and infirmities which can only be mentioned as warnings and not as encouragements, there remains above and beyond all these the fact that the chief inspiring principle of his zeal lay in those universal maxims of the Gospel which are called, sometimes in admiration, sometimes in scorn, 'our common Christianity.' The aspect under which Christianity presented itself to his mind, both in his earlier and in his maturer years, was not that of the peculiar theological forms which at times he described on his banner, nor the peculiar shape of

ecclesiastical organization which, with marvellous strength, he impressed on his immediate followers, but the moral and spiritual truths which lie behind all dogmas and all forms worthy to be preserved, and which are as capable of being appreciated and preached and propagated in the middle of this nineteenth century as they were in the eighteenth or in any century preceding."

MYSTERY OF GODLINESS. Three things, in startling contrast with three others, show the greatness of the mystery: 1. *Manifest in the flesh*; justified in the Spirit, in the outpouring of the Spirit. Christ was 33 years in the world, but was not known till he was gone and the Spirit poured out. 2. *Seen of angels*; they first witnessed his resurrection; he had relations with the angelic world, perhaps the spirits in prison, yet men, saved sinners, were employed in preaching his Gospel to the heathen. 3. *Believed on in the world*; men received him by faith and rejoiced in him as their personal friend and Saviour; yet he was at the same time the object of adoration to the heavenly host. None of these combinations would have been thought credible or conceivable, before his actual advent.

TELEGRAPHIC NEWS.

London, July 17th: Sir Sydney Waterlow, Lord Mayor of London, has been created a Baronet, and the order of Knighthood has been conferred on the Sheriffs, in recognition of their services during the recent visit of the Shah to London.—In the House of Commons, Mr. Foster's Education Amendment Bill was read a second time in a modified form, the 25th clause in the Act being left untouched.—Her Majesty the Queen, in replying to the address of the Commons, promises to encourage the adoption of friendly arbitration between the Great Powers on international rules and on every favourable opportunity.—The certificate of the captain of the *City of Washington* has been suspended for one year.

18th: Sir Charles Reid has been recommended by Lord Napier for the appointment of a Divisional Command in India.—The *London Gazette* confirms the statement that Her Majesty the Queen has consented to the marriage of Prince Alfred.—A testimonial of £10,000 has been presented by the Nonconformists to Mr. Miall.—The National Assembly at Versailles have voted for a convention with Burnah.

19th: The report of the Coal Committee has been published. It attributes the rise in price to increased consumption, and affirms that no combination between coal-owners and colliers can permanently affect prices. It also deprecates any interference of Parliament or the imposition of an export duty.—The strike in the building trade has been averted by the masters yielding.

Paris, 19th: The Assembly has voted the Army Organization Bill.

Madrid, 19th: The new Spanish ministry has been formed of the deputies of the Right. The President is Señor Salmeron.

London, 20th: Parliament will be prorogued the first week in August.—The Bishop of Winchester has had a fall from his horse and received injuries which proved fatal. The English Press is greatly occupied with the Persian concession to Baron Reuter.—The Shah has proceeded to Geneva.—Don Carlos, with 10,000 men, is marching on Bilbao.

Paris, 20th: The Versailles Assembly has decided to adjourn from the 27th instant to 5th November.

London, 21st: The Carlists succeeded in capturing Ignaiada. The authorities at Barcelona have formed a Committee of Public Safety.—Russia retains Kungrad. The Khan of Khiva returns to St. Petersburg with General Kaufmann, on a visit. The Khan has issued a proclamation abolishing slavery.—*Obituary:* Lord Westbury.—In the House of Lords a motion of the Earl of Richmond, for the appointment of a royal commission to inquire into the grievances of officers in consequence of the abolition of purchase, was carried against the Government by 129 votes against 46. His Grace the Duke of Cambridge admitted the existence of profound discontent among the officers, and that an inquiry was desirable, but said it would be necessary to eliminate the great bulk of grievances, and to restrict the inquiry to the redress of individual cases.—The *Times* says that the subject of the retirement of Indian Colonels imperatively calls for the consideration of the House of Commons when next the finances of India are discussed.

Paris, 22nd: In the Assembly last night M. Jules Favre demanded explanations of the home policy, which the Duc de Broglie vindicated; the Assembly passed a vote of confidence in the Government by 400 against 270 votes.—The French harvest is expected to show a deficit.

Madrid, 22nd: The Carlists have sacked and burnt Ignaiada. The Government, acting energetically to

dominate over the prevailing state of anarchy, has declared all rebel frigates pirates.

London, 23rd: The report of the committee appointed by the House of Commons to inquire into the Zanzibar mail contract has been published. The committee recommend that the contract should not be confirmed, but nevertheless that Government should afford the contractors the option to retain the service on reasonable terms.—The Judicature Bill has passed the Commons.—Dr. Kenealy has commenced the defence of the Claimant, and is said to have one hundred witnesses to swear identity.—The heat in London is intense.

Madrid, 23rd: The Carlists have asked France to recognize them as a belligerent power. The insurgents at Carthage have seized four frigates lying in port.

St. Petersburg, 23rd: The Orenburg and Apgyschak detachments will remain at Khiva as an army of occupation until the first conditions of the peace are fulfilled; what those conditions are has not yet transpired.

PASSENGERS SAILED.

Per Str. Khedive, July 18th:
For Southampton.—A gentleman; Mr. H. K. Disney; and Mr. Wm. Johnstone.
For Brindisi.—Major Helsham Jones.
For Venice.—Mr. Wilson.
Per Str. Aretusa, July 22nd:
For Trieste.—Mr. D. J. Mackintosh.
For Suez.—Mr. J. M. Pebels and Dr. E. C. Dumm.
Per P. and O. Str. Ellora, July 25th:
For Southampton.—Mrs. Murray and infant; Lieut. H. O. Molyneux; Mr. Clementson; Mr. W. J. Jean Cole; Mr. W. Edington; Mr. Ross Hayter; and Mr. W. E. Waite.
For Brindisi.—Mr. A. L. Clay; Mr. J. W. Duthy; and Mr. J. Glen.
For Venice.—Capt. J. E. Campbell and Major Bateman Chapman.
For Aden.—Lieut. Montgomery.

PASSENGERS ARRIVED.

Per P. and O. Str. Malwa, July 24th:
From Southampton.—Mr. G. Wilson; Mr. H. Gehan; Mr. D. Baddeley; and Mr. Griffin.
From Venice.—Dr. Lethbridge and Mr. C. T. Dawson.
From Brindisi.—Mr. M. David; Captain Westmorland; Mr. J. S. Campbell; Colonel Aitken.
For Aden.—Yacoub Punsha, wife and two children; Hoosanali and wife; Ragaendram and wife; Said Ali Yedross; Ilahibux; Said Hoosain; Mooradali Viceralli; and Murianby.

DOMESTIC OCCURRENCES.

(Charge for insertion, 8 annas.)

BIRTH.

GORDON—July 20th, at Bombay, the wife of Mr. W. E. Gordon, of a daughter.

DEATH.

HORNE—July 19th, at Upper Colaba, Louisa Jane, the dearly beloved infant of Mr. and Mrs. George Horne, aged 5 months and 26 days.

Advertisements.

BOMBAY TRACT AND BOOK SOCIETY.

The Bombay Tract and Book Society's Committee have decided to alter their rules regarding Colporteurs from the 1st of October next. They will allow half of the proceeds of Vernacular tracts and books sold by the Colporteur to be appropriated to the Colporteur. Hitherto he was allowed all the proceeds of tracts priced one anna and under, and three-eighths of the proceeds of tracts and books of a higher value. The Colporteur will also receive Rs. 5 monthly provided he sells tracts and books, in Bombay, to the average value of Rs. 5 monthly; in Poona, to the value of Rs. 4; and elsewhere in the Mofussil, to the value of Rs. 3. He must, as now, be a Christian in good standing, well recommended, and must carry on his work under the supervision of a missionary.

BOMBAY MARBLE WORKS.

CHARLES DRURY, PROPRIETOR.
22 PARELL ROAD, BOMBAY.

BOMBAY SCOTTISH EDUCATION SOCIETY.

BYCULLA SCHOOL—PARELL ROAD.
Head Master,—MR. JAMES McDONALD, with Assistants.
Head Mistress,—MRS. McDONALD.
FORT SCHOOL—51, HORNBY ROW.
Head Master,—MR. JOHN KNOX INGLIS, with Assistant A.M. [Edin.]
Head Mistress,—MISS WATKINSON.
Music Master,—MR. JOSEPH SCHMUCK.
D. C. BOYD, } Honorary Secy.
JOHN PATON, }

Bombay, 1st January 1873.

BOMBAY GUARDIAN.

Terms of Subscription: Rs. 8 per annum; with India Postage, Rs. 9-10; with Postage to England, Rs. 12-5-4. For smaller periods in proportion. Payable in advance (quarterly where more convenient). Payments may be made to Mr. Timothy Theophilus, at the Bombay Tract and Book Society, where also the Editor may be addressed.

Printed and Published for the Proprietors, at the EDUCATION SOCIETY'S PRESS, BOMBAY.